GUIDANCE FROM THE HOLY QUR'AAN

SURAHS

Bismillaahir Rahmaanir Raheem

I begin in the name of Allaah, the Most Beneficent, the Most Merciful

Bismillaah is a verse of the Qur'aan

All Muslims are united on the fact the Bismillaahir Rahmaanir Raheem forms part of Surah Naml in an and that it is written at the beginning of all Surah except Surah Tawbah. Mujtahideen differ in what whether Bismillaah forms part of Surah Faatihah and all other Surah or now? The Mazhab of the great Imaam Abu Hanifah is that except for Surah Naml, Bismillaah is not part of any Surah; It is an independent and absolute verse revealed at the beginning of every Surah in order to introduce a break and distinction between two Surahs.

To begin reading of Qur'aan, or any other important task by Bismillaah...

It was the habit of people of Jaahiliyyah (ignorance) to begin their tasks by uttering names of their idols. To exterminate this old custom of ignorance the first ever verse Jibra'eel Ameen instructs (readers) to begin the Qur'aan by the name of Allaah. `Iqra'a bismi Rabbika'

(Read in the name of your Lord). Allaamah Suyooti says that all the other heavenly scriptures were also began by Bismillaah. Some Ulemaa (Scholars) have stated that Bismillaahir Rahmaanir Raheem is unique to Qur'aan and the followers of Muhammad (Sallallahu alayhi wasallam). The explanation for those two differing views is that beginning by the name of Allaah, is common in all heavenly Books, but the words of Bismillaahir Rahmaanir Raheem are unique toqur'aan. This is also evident form some Ahaadeeth that the Prophet (Sallallahu alayhi wasallam) in the initial stages used to write oumma to begin any task. When the verse Bismillaahir Rahmaanir Raheem was revealed, he adopted these words, and this Sunnah continued forever. [Qurtubi, Rahul Ma'aani]. Qur'aan exhorts at various places, to start all tasks with the name of Allaah. Prophet (Sallallahu alayhi wasallam) said:

> ***"Every important work which had not been started by Bismillaah remains without barakah (blessings)."***

In one Hadeeth it is stated that when you close the door of the house, say Bismillaah; when you extinguish the candle, say Bismillaah; when you cover the utensils, say Bismillaah; when eating food, drinking, beginning ablution, riding the vehicle, and disembarking, etc. in all tasks we are advised to say Bismillaah by various Qur'aanic verses and Ahaadeeth.

WISDOM OF STARTING ALL TASKS BY BISMILLAAH

By advising human beings to begin all works by Bismillaah, Islaam has turned his entire life's direction towards Allaah, so that human will refresh his covenant and promise at every step; that my existence or any of my tasks cannot be possible without the will and help from Allaah, who has made all my movements and worldly tasks into a worship.

Such a short and simple practice that it neither takes much effort nor time; and the benefit is so great that even worldly works also become religious. A non-believer also eats and drinks just as a Muslim does, but by saying Bismillaah before eating, a Muslim accepts that fact that the preparation of this morsel from a seed growing in the ground has undergone such ting him; i.e. it grew through the medium and means of air, light water and heavenly, earthly, galactic and environmental forces including hard work of thousands of human beings; all was beyond my power; and only Allaah is the one who progressed it through these different stages and provided me a morsel of a sip of drink. a believer and a non-believer both sleep and wake up and move about; but all believer utter the name of Allaah when sleeping and after waking up in such a way as to refresh his connection with Allaah that all such worldly and physical necessities are converted into remembrance thereby becoming classified as worship. When riding a vehicle, a believer saying Bismillaah declares that creating of this vehicle, its production, and my possession are all beyond human's powers; only Allaah the Great has devised a plan in which wood, iron, and other metals, engineers, workers, and other different necessities were brought together from various places to make this vehicle; and by spending a few pounds one can bring such a vast plan of Allaah for his own service. Even the money we paid was not brought by us; all means for acquiring money are also created by Allaah. Just imagine that this short Islaamic lesson alone has brought human to such a level. Therefore, it can be claimed quite correctly that Bismillaah is such an effective tool which converts not copper but soil into gold. So we praise Allaah for having given us Islaam and its teachings.

Mas'alah:

When commencing the recitation of the Qur'aan, it is Sunnah to first read A'oozu Billsshi Minash Shaytaanir Rajeem and then Bismillaahir Rahmaanir Raheem. It is also Sunnah to recite Bismillaah ..... during

the course of recitation at the beginning of every such Surah except Surah Tawbah.

MASAA'IL PERTAINING TO TA'AWWUZ AND BISMILLAAH

Ta'awwuz

The meaning of ta'awwuz is to recite *A'oozu Billaahi Minash Shaytaanir Rajeem.* It is stated in the Noble Qur'aan:

> ***"when you read the Qur'aan seek Allaah's protection from Shaytaan the rejected one".***

It is the consensus of the Umaah that to read ta'awwuz before the recitation of the Qur'aan is Sunnat; whether in Salaat or out of Salaat. To read ta'awwuz i special with recitation of the Qur'aan. Other that this, while commencing any other works only Bismillaah .... should be recited; ta'awwuz is not masnoon.

When commencing the recitation of the Qur'aan both A'oozu... and Bismillaah should be recited. During the course of recitation, Bismillaah should be recited at the beginning of every Surah except Surah Tawbah. A'oozu is not to be recited (at the beginning of every Surah). However, if one begins the recitation from Surah Tawbah then one should recite A'oozu Billaah and Bismillaah.

Bismillaah

"Bismillaah Rahmaanir Raheem **in Surah Naml is part of the Surah and at the beginning of all Surah is an independent and absolute verse. Therefore, it is Waajob to revere it just as Qur'aan Majeed. it is permissible to touch it without wudhu. Also, whilst in the state of janaabat, haydh or nifaas it is not permissible to read Bismillaah.... (as**

it is part of the Qur'aan) unless one recites with the intention of du'aa before commencing any work e.g. eating, drinking, etc.

Virtues and Specific Features of Surah Faatihah

Surah Faatihah has many specific features in the Qur'aan; Qur'aan begins with it; Salaat begins with it; and that it was the first Surah to be revealed in its entirety. Though prior to this, a few verses of Surah al-Walam, Surah Muzzimmil, and Surah Muddassir were revealed, this was the very first complete chapter revealed as such. Those Companions (Radhiyallahu anhum) who narrate that this Surah was first in revelation, perhaps, mean that there was not complete chapter revealed before this one. It is, probably, due to this reason that this chapter is called the Faaithatul Kitaab (the Opening of the Book).

Another feature is that this chapter is the text of the whole Qur'aan, and the rest of the Qur'aan it its commentary. this may be because of either of two reasons, the objectives of the whole Qur'aan encircles Imaan and Righteous Deeds, and that the basic principles of both these are mentioned in this Surah. (Ruhul Ma'aani, and Tafseer Ruhul Bayan mentions this in detail). This is why Surah Faarihah is named as Ummul Qur'aan (the mother of Qur'aan). Unnul kitaab (the mother of the Bood), and Qur'aan-e-Azeem (the great Qur'aan) too in authentic Ahaadeeth.

Secondly, a special instruction is given to anyone who begins to read or study the Qur'aan, that this Book should be read after freeing one's mind from all previous beliefs, thoughts, and opinions, only for the search of Truth and Guidance and pray to Almighty Allaah for the Guidance of the Straight path. In the beginning of the surah is the praise of that Being to whom this application for guidance is made. The whole Qur'aan is in response to this application which begins with *"Alif, Laam, Meem. This is the Book...."*. Hence, in response to the prayer of the human seeking the Straight Path, Allaah said *"This is the Book"* pointing to the fact that whatever you ask for is present

in this Book.

The Prophet (Sallallahu alayhi wasallam) said: ***"By Him who holds my life, the like of Surah Faathah has neither been revealed in Tawraat, Injeel, and Zaboor, not is there another Surah like it in the rest of the Qur'aan.*** **[Tirmizi]. The prophet (Sallallahu alayhi wasallam) said:** ***"Surah Faatihah is a cure of all ailments"*** **[Bayhaqi]. in one Hadeeth another name of Surah Faatihah is surah Shifaa (the Chapter of Cure). [Qurtubi]. Anas (Radhiyallahu anhu) reported the Prophet (Sallallahu alayhi wasallam) saying:** ***"Al Hamdulillahi Rabbil Aalameen, is the greatest of all Surah of the Qur'aan".*** **[Bukhaari Qurtubi]**

"Do you know how your Lord dealt with the people of the Elephant? **(the real purpose of this question is to emphasise the greatness and the dreadfulness of the incident).** ***Did He not make their treacherous plan*** **(of destroying the Holy Ka'abah)** ***go astray?*** **(This type of question is to indicate the authenticity and reality of the incidence).**
And He sent upon them flock of birds; abaabeel, striking them with stones of baked clay. They He make them like chewed straw particles. **(The inference is that those who disobey the commandment of Allaah should not be unmindful of His wrath. It is quite likely that allaah's wrath could strike them in this very world just as it struck people of the elephant. Otherwise the punishment in the works Hereafter is definite).**

Commentary

In this Surah, there is a brief description of the people of the elephant. They had marched towards; Makkah with the sole intention of destroying the Ka'abah, with the help of the elephants. Allaah subhanahu wa Ta'aala destroyed them using small birds and all their

evil intentions were dashed to the ground.

This incident took place at the same year in which the Prophet Muhammad (Sallallahu alayhi wasallam) was born in Makkah. This is the well known opinion and it is supported by some traditions too. [Ibne Katheer].

The Muhadditheen (those who possess the knowledge of Hadeeth i.e. saying and deeds of Prophet Muhammad (Sallallahu alayhi wasallam) have declared this incidence as a kind of miracle of Prophet Muhammad (Sallallahu alayhi wasallam). However,

THE INCIDENT OF THE PEOPLE OF ELEPHANT

The Imaam of Hadeeth and history. Ibn Katheer, notes that Yemen was ruled by himyar Kings. They were all Mushrik (idolators) and Zu-nawaas was their last king. He tremendously exhorted the Christians who were the Ahle-haq (people of retitude) at the time. He dug a very long and wide trench and filled it with fire. All those Christians who were worshipping one God were thrown into that burning trench. There were nearly twenty thousand of them. It is this incidence of trench which has been mentioned in Surah Burooj. Two persons somehow escaped from his seizure and went to Kaiser of Syria ad cried out for help. After narrating the extortion of Zu-nawaas, the pleaded to avenge their fellow brethren's extinction. Kaiser wrote to the king of Abyssinia (present day Ethiopia) as he was also Christian and nearer to Yemen, asking him to avenge the extortion. He sent his hugh army under the command of his two elite commanders namely Arbaat and Abraha. The army immediately rushed to Yemen and attacked it so fiercely that the entire yemen was extricated from the clutches of the Himyars. King Zu-nawaas fled for his life but eventually dies by drowning in the sea. Thus, Yemen came into the possession of the king of Abyssinia. Later on abraha and Arbaat also

fought with each other in which Arbaat was killed and Abraha was eventually appointed as the governor of Yemen by Najashi,the King of Abyssinia. After conquering Yemen, Abraha intended to build a gorgeous and unique Church which could attract the people from all over. His real object was to dissuade the Arabs of Yemen from going to Makkah regularly to visit the Ha'abah and make Tawaaf (circumambulation) of it. Accordingly he built a hugh and gorgeous Church. It was no lofty that a person standing below it could not fix his gaze on top of it. He decorated it with gold, silver, diamonds. He then proclaimed in entire Yemen that no person should go to Makkah to perform Haj. Instead they should visit the Church. Although pagan worshipping was rampant amongst the Arabs, exaltation and affection of Ka'abah and deed of Ibrahim (Alaihis-Salaam) was still in abundance within their hearts. Hence, the people of Adnan, Qahtaan and Quraysh tribes became extremely annoyed and to such an extent that one of them dirtied the Church with his filth. According to another narration some travellers kindled fire near the church which caused substantial damage to it.

When Abraha came to know that the Qurayshi had desanctified the Church, he vowed that he would destroy the Ka'abah of Quraysh. Preparations were immediately afoot and he sought permission from Najashi for the same. Najashi responded by sending his special elephant named Mahmood for Abraha to ride on. According to other narrations, this elephant was so gigantic that it was beyond any match, and it was accompanied by eight more elephants. The object was to use them in razing down the Ka'abah by tying the strongest chains to the pillars of Ka'abah and the neck of these elephants and driving them away; thus bringing down the Ka'abah. When this news spread amongst the Arabs they decided to resist them. A Yemeni Arab named Zu-Nafar took their lead and all the Arabs flocked around him, to resist Abraha. As Allaah subhanahu wa Ta'aala wanted to manifest the complete humiliation and destruction of Abraha in the entire world, Zu-Nafar lost his battle with Abraha and was taken prisoner by him. When he triumphantly marched

forward, the tribe of Khath-am also resisted and met with the same fate. Their leader Nufayl was also taken prisoner. Abraha wanted to kill them but decided to use them as their guides of the unknown terrain rather then to kill them. When they reached near Taaif, the people of Taaif prudently avoided a direct combat with him as they had heard of his previous victories. They proposed that if Abraha leaves their great temple (named after Laat), which they had prepared with enormous efforts, they would offer no resistance. They also offered their assistance by providing the services of one of their leaders Abu Righal. Abraha readily agreed and proceeded to Makkah with Abu Righal. He reached the place called Maghmas which is on the outskirts of Makkah and where the camels of the Quraysh were pasturing. First of all Abraha took over those camels, amongst them were two hundred camels of the grandfather of Rasulullah (Sallallahu alayhi wasallam) who was the head of the Quraysh too. He then sent his emissary named Hanaatah Himuyari to Makkah to inform the chieftains of Makkah that he had no intention of waging war with them if the offered no resistance in his (wicked) intentions. When Hanaatah entered Makkar, everyone directed him to approach Abdul Muttalib as he was their chief. He chatted with Abdul Mattalib and conveyed the message of Abraha.

According to Ibne Is'haaq Abdul Muttalib replied: ***"I do not intend to engage in war with Abraha as I neither have the resources nor the capability to defend for that purpose. However, the Ka'abah is the Sacred House of Allaah Built by Ibrahim (Alaihis-Salaam) whose sanctity will be preserved and protected by Allaah himself. Therefore let Abraha take heed that by attacking the Ha'abah he will have to face Allaah himself".*** **Hannaatah suggested that Abdul Muttalib should go with him to Abraha and talk to him face to face. Accordingly when Abraha sat Abdul Muttalib he was so impressed with his personality that he descended from his throne and sat shoulder to shoulder with Abdul Muttalib, and asked him through an interpreter as to why he (Abdul Muttalib) had come to him. Abdul Muttalib replied that he had come to get back his camels, which were seized by his army. In**

utter surprise Abraha said to him through the interpreter, ***"When I first saw you I was really impressed by you and hence I respected you, but your conversation has nullified all that. Are you only asking for the release of 200 camels and mentioning nothing about the Ka'abah which is your deen (religion)?"*** **Abdul Muttalib replied:** ***"I a but only the owner of the camels and hence worried about the, while the owner of Ka'abah is Allaah who is competent enough to look after it".*** **Abraha said:** ***"your Lord would be unable to protect it from my hands".*** **Abdul Muttalib said to him that it was his choice. According to other narrations other chieftains of Quraysh also accompanied Abdul Muttalib to approach Abraha and offered him that if he left the Ka'abah alone and returned without harming it they would pay him one-third revenue of the production of entire Tihaamah every year. Abraha refused to accept it. However, he returned Abdul Muttalik's camels. Abdul Muttalib then came back with his camels.**

Upon arriving at Ka'abah and holding the main knocker on the door of Ka'abah Abdul Muttalib began lamenting and begging to Allaah ta'aala for the protection of Ka'abah. A large group of Quraysh were also with him. They al supplicated to Allaah and begged that as they were unable to resist the great army of Abraha, he (Allaah) Himself should make arrangements to defend Ka'abah. After making the lamenting du'a Abdul Muttalib asked them to disperse themselves on the surrounding mountains as Allaah's punishment would definitely befall on Abraha and his army. It was this very yaqeen (belief) which prompted him not to utter a single word regarding Ka'abah during his verbal confrontation with Abraha. He knew it was futile t mention Ka'abah as he did not have any power himself to resist Abrahs's intention. On the other hand he was hundred percent sure that Allaah will definitely come to their rescue considering their hopeless and weak military position.

The next morning Abraha rose on his elephant Mahmood leading his army to attack Ka'abah. Nufayl Ibne Habib who was imprisoned and taken as a guide went ahead and held the ear of the elephant

(Mahmood) and beckoned, *"Return where you have come from as you are in the city of Allaah's custodianship".* As soon as the elephant heard his words he sat down, and never stood up despite his keeper's tremendous efforts. He was mercilessly beaten to the extent that they even put an iron ring in his nose and pulled but to no avail. However, when the tried to drive him towards Yemen, he immediately stood up to proceed. They then in turn, tried to make him walk towards Syria and he obliged and towards east and he again started walking. But as soon as they tried to drive him towards Makkah he once again sat down and would not budge.

This was the first manifestation of the Almighty Allaah's unseen power. Secondly, rows of birds started approaching from the seaside. Each bird had three pebbles with them, one in the beak and one in each claw. Waqidee says that these strange birds were never seen before. They were smaller than pigeons and their claws were blood red. N sooner had they come in then they swarmed over the army of Abraha, and released those small gravel stones on them. Each stone worked with devastating precision. On whomsoever it fell, it pierced the entire body of its object and went right down the earth.

All the elephants ran for their life after witnessing the wrath of Allaah. Only one elephant remained and perished with the stone. All the soldiers of the army did not die then and there but they ran in different directions and eventually they all succumbed to death on their way back.

As Allaah wanted to impose the harshest possible punishment on Abraha, he did not die instantly. A kind of poison was infused in his entire body bringing about the dismemberment of each of his joints after it was rotten. He was brought back to Yemen where he died a dreadful death. The two keepers of Abraha's elephant, Mahmood, stayed in Makkah. Both became crippled and blind. Ibne Is'haaq narrates through Aaishah (Radhiyallahu anhaa) that she saw them blind, crippled and begging.

`Alam Tara': Addressing Rasulullah (Sallallahu alayhi wasallam) in the context of this incident, Allaah subhanahu wa Ta'aala says: *"Didn't you see?"*, even though the incident occurred a few days before the birth of the Prophet Muhammad (Sallallahu alayhi wasallam). Apparently there was no chance of Rasulullah (Sallallahu alayhi wasallam) witnessing it but the incident was no secrecy actual that it was generally known to everybody and hence it is termed in the *Surah* in such a way as if it was seen personally. Indeed, to a certain extent, it can be said to be personally witnessed too, as Aaishah and Asma (Radhiyallahu-anhuma) saw those blind and crippled elephant keepers begging.

`Abaabeel': Is the plural word and it has no known singular. The plural use indicates that the birds flew together in their flock. They were not a particular type of bird or animal. It is not the swallows as commonly known in urdu, as these birds were smaller than pigeons and were never seen before. (Qurtubi).

`Sijjeel': Means those small pebbles or stones which have been made our of putting moist clay into furnace. The indication is that those small stones by themselves had absolutely no power in them but when induced with Allaah's infinite power they inflicted devastating results.

`Asf'': literally means bran, which in itself is dispersed straw particles and when is chewed by an animal is it further deformed. The example here is to show that on whomsoever in the army of Abraha fell those stones, their condition became exactly like chewed straw particles.

After this astonishing incident, the position of Quraysh was elevated in the hearts of the entire Arabian peninsula, and they were revered and referred as favoured people of Allaah as Allaah Himself destroyed their enemy (Qurtubi). It is because of the same reverence enjoyed by Quraysh amongst the Arabs that their business caravan was never

obstructed nor set upon even though they had trade relations with many countries. This was at a time when, for others, such trade expeditions were full of dangers and unexpected feuds. In the next *Surah*, i.e. Surah Quraysh. Allaah subhanahu wa Ta'aala reminds Qurays of the same reverence enjoyed by them and invites them to thank Him accordingly.

In the name of Allaah, the Most beneficent, the Most Merciful for the taming of Quraysh:

Their taming in the journeys of winter and the summer;

Let them worship the Lord of this House;

Who has fed them against hunger and made them safe from fear.

(To summarise, Quarysh were accustomed to travel in winter and in summer. They are urged to worship and thank Allaah who granted them abundant food and security).

Commentary:

For the Taming of Quraysh: **Commentators agree that this *Surah* is connected with the proceeding one - *Surah Al-Feel*, in its meaning and content. Its beginning with the letter *laam* also points to this. For trade purposes, the Quraysh took caravans of merchandise to the warmer climate of Yemen in the winter and to the cooler climate of the Syrian summer. they were thus exposed to the dangers of hunger and robbery en route. However, by the army of Abraha's elephants Allaah established superiority of the Quraysh in the minds of Arabs.**

This *Surah* also shows the unique selection and favours from Allaah for the Quraysh compared wit the rest of the Arabs. A *Hadeeth* of the Prophet (Sallallahu alayhi wasallam) informs us: *Allaah selected the Kananah from the decedents of Ismail (Alaihis-Salaam); Quraysh from Kananah; Bani Haashim from Quraysh and Muhammad (Sallallahu alayhi wasallam) from Banu Haashim"*. (Another *Hadeeth* states that Quraysh are the supreme from all nations in any good or evil).

Because of these spacial favours of Allaah, Quraysh possessed unique features and qualities which kept them foremost even during pre-Islaamic era. They were renowned for their noble nature of accepting truth; hence the majority of *Sahaabah* and *Awliyaa (Saints) are from Quraysh.*

Their taming in the journeys of winter and the summer:

It is well known that Makkah's geographical position renders it to be useless for farming. The founder of Ka'abah, Ibrahim (Alaihis-Salaam) asked Allaah in his du'a for peace and abundance of fruits. Food had to be imported from other areas. Ibne Abbas (Radhiallahu-anhu) said that the Makkans were in dire poverty and difficulties until the Prophet (Sallallahu alayhi wasallam)'s great grandfather Haashim encouraged them to stat travelling to other countries for merchandise. Their caravans to Syria in summer and yemen in winter earned them large profits. All Arabs respected them and protected them as they were the Custodians of the Holy Ka'abah. Haashim, the leader of the Quraysh used to distribute all his profits among the rich and poor of Makkah, so much so that the rich and the poor would become equal.

Allaah made their life even easier by increasing the harvest in the neighbouring countries. this surplus stock has to be brought to the markets of Jeddah which was only a few days journey from Makkah. They had all their needs at their door-step thus, no longer did they need to travel to Syria or Yemen. This is yet another favour of Allaah bestowed upon the Quraysh.

Let them worship the Lord of this House: **After describing His favours, Allaah is exhorting the Quraysh to worship Him, as He is the `Lord of the House' - Ka'abah. This quality of Allaah used at this point showing Him as a Sustainer, is to stress further that the House - Ka'abah is the fountain and source of blessings and superiority of the Quraysh.**

Who has fed them against hunger and made them safe from fear: **This verse describes two great favours of Allaah on the Quraysh, which are sufficient for any human being to live peacefully on earth. These are food and drink at the time of hunger, and peace, security, and protection at the time of fear or attack from enemies and robbers, and from punishment of the *Hereafter*.**

Benefits of this Surah

Ibne Katheer says that if anybody worships Allaah as previously described in this *Surah*, he will be granted security and protection by Allaah from all needs and fears; and if anybody ignores it, Allaah will take away both of these favours. To explain this he recorded the following verse of the Qur'aan:

> ***"Allaah describes the example of a town that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allaah's favours, so Allaah punished them with fear and hunger because of their actions".***

Abul Hasan says that if anybody has fear of enemy or has any difficulty, he should read this *Surah* frequently to get complete relief. This has been noted from past experiences of many *Imaams, Shaykhs and Awliyaa.*

In the name of Allaah, the Most beneficent, the Most Merciful

Have you seen him who denies the Judgement?

It is he who repels the Orphan, And does not encourage the feeding of the poor.

(He is so mean that neither does he feed the poor, nor does he encourage other to do so).

So woe to the worshippers who are neglectful of their prayers, Those who are showing off, and Without Zikaat.

(Since it is not necessary to give Zikaat in public they totally abstain from paying it as no one will be able to object to it. However, Salaat is performed with congregation, therefore, if they abstain from it, their hypocrisy will be exposed. So, they perform Salaat only to show others and neglect zikaat totally).

Commentary:

This chapter describes some of the hateful crimes of the disbelievers and hypocrites for which hell-fire is the warning. If these crimes are committed by a Muslim, he too will be detested, but the above warning of hell-fire does not apply to him. the fact that the first verse specifies the denier of the Day of Judgement is the proof that such crimes can

only be committed by non-Muslims.

The hateful crimes described in this Chapter are:

a. **Maltreatment, insulting of, and bad behaviour towards, orphans;**

b. **Withholding from feeding the poor and needy, despite being able to do so, and not encouraging other to act accordingly;**

c. **Performing *Salaat* only to show others; and,**

d. **Withholding the paying of *Zikaat.***

If these crimes are committed, such person is a great sinner, and if in the state of *kufr* (infidelity) or *nifaaq* (hypocrisy), then everlasting hell-fire is the real reward as described by the use of the word *wayl.*

The last four verses describe the condition of hypocrites who perform *Salaat* only to show others that they are Muslims. They deny *Salaat* totally, and do not perform regularly; they only join the congregation to show others. hence, the use of the phrase *`an Salaarihim* instead of the word *fee salaatihim.*

`an Salaarihim* indicates total carelessness from *Salaat* which is the guilty of the hypocrites, whereas *fee salaatihim* indicates to commit a mistake in *Salaat,* from which even the Prophet (Sallallahu alayhi wasallam) is not immune (as is evident from numerous authentic *Ahadeeth).

Thus, the warning of *wayl* - hell-fire is for those hypocrites who are totally careless from *Salaat* and not for those who commit mistakes in *Salaat*. Otherwise, Allaah would have used the phrase *fee salaatihim* rather than *'an salaathihim*.

The literal meaning of the wqard *maun* is petty objects. things which

are exchanged or borrowed for temporary use e,d, utensils, knife, axe, etc are also petty objects (of common necessity) and are also called *maun*.

However, this verse used the word *maun* to mean *Zikaat* because the amount of *Zikaat* (2½%) is so less and petty compared to 97½% which remains with the owner. The majority of commentators including Ali, Ibne Umar, Hasan Basri, Qatadah, Dhahhaak too are all of this opinion, because the lending of objects of necessity to others is a great virtue but withholding them does not force hell. Withholding of *Zikaat,* however, entitles one to hell-fire.

Those *Ahadeeth* which interpret the word *maun* to mean petty objects do so to exemplify the mean nature of these people; i.e. if the do not lend these petty objects, how can one expect them to pay *Zikaat?* Hence, the warning of hell is not for not lending petty objects but it is for withholding the payment of *Zikaat*, and the mean or stingy nature.

Only Allaah knows best.

In the name of Allaah, the Most beneficent, the Most Merciful

1. ***Indeed we have given you the Kawthar.***

2. ***Therefore pray unto your Lord and sacrifice.***

3. ***Indeed, it is your enemy who is without posterity.***

Commentary:

<u>Circumstances of Revelation</u>

Ibne Abi Haatim and Bayuhaqi reported from Muhammad Ibne Ali Ibne Husayn that Arabs called the person *abtar* whose all male children die and h e is left without any one to continue his family.

When the Prophet (Sallallahu alayhi wasallam)'s son Ebrahim or Qasim dies in childhood, the disbelievers of Makkah started taunting him by calling him *abtar*. Aas Ibne Waeel was foremost among them; Whenever the (Sallallahu alayhi wasallam)'s name was mentioned to him he taunted by saying :*`Don't worry about him, he is abtar, once he is dead no one will be there to keep his name alive'*. Upon this, the chapter *Al Kawthar* was revealed.

In some traditions, other incidents have also been mentioned, In short, this chapter was revealed when this (the above mentioned) or other similar taunting and insulting remarks were made to the Prophet (Sallallahu alayhi wasallam). It is a reply to their taunt and insult that those who thought that the absence of male children led to the loss of posterity were unaware. The Prophet (Sallallahu alayhi wasallam)'s own progeny (though through daughter's family), is to survive - *Insha-allaah* - until Qiyamah and his spiritual progeny, (followers of Islaam who are also regarded as Prophet's children), will be so abundant that they will be much greater than the followers of any other prophet.

Indeed, we have given you the Kawthat:* Imam Bukhari has reported from Ibne Abbas (Radhiallahu-anhu) that he said, *'Kawthat

is that abundance of goodness, which Allaah granted to the Prophet (Sallallahu alayhi wasallam). when (one of Ibne Abbaas's (Radhiallahu-anhu) students) Saeed Ibne Jubair was informed that some people claim that *Kawthar* is the name of a stream in Paradise, Saeed replied: *`The stream which is in Paradise is one item of that abundance of goodness which Allaah has bestowed upon Muhammad (Sallallahu alayhi wasallam)"*. This is why the great commentator Mujahid commented that *Kawthar* includes all the goodness of this and the next life, including the stream of Paradise called *Kawthar*.

The Pool of Kawthar

Muslim reported from Anas (Radhiallahu-anhu).

Once while the Prophet (Sallallahu alayhi wasallam) was sitting with us, he suddenly slumbered in a state of semi-consciousness. then he lifted his head with a smile. We asked: *`Why are you smiling, O prophet of Allaah (Sallallahu alayhi wasallam)?"* He relied. *`A chapter has just been revealed to me'*. He then recited the whole of *Al Katheer*, with *Bismillah*. Then he said *`Do you know what is Kawthat?'* We said *`Allaah and His Prophet know best'*. He said *`Kawthar is a stream in Paradise which my Lord has promised me ad which contains an abundance of goodness; it is a pool where my followers will come to drink water on the Day of Judgement. Its drinking glasses will be as many as stars in the sky. At that time people will be repelled by angels from that pool. I will say "Oh my Lord, these are my followers". Allaah will reply "You do not know what innovation they introduced after you"*.

Ibne Katheer writes further, after quoting the aforementioned *Hadeeth,* that the description of the pool is narrated in some *Ahadeeth* in the following words:

Two spouts from the Heaven will fill this pool with the water from the stream of *Kawtar.* It's drinking containers will be as many as the stars in the sky.

It is evident from this *Hadeeth* that the meaning of *Al Kawthar* is abundance of goodness, which included the pool of *Kawthar* which will supply drinks to the followers of Prophet Muhammad (Sallallahu alayhi wasallam) on the day of Qiyamah. It is also evident that the stream of *Kawthat* is in Jannah, which will fill the pool of *Kawthat,* which is the arena of *Hashr* (Field of Resurrection). This also confirms those *Ahadeeth* which narrates that meeting at the pool of *Kawthar* will take place before entering the Paradise.

The mention in the *Hadeeth* of the people who will be repelled from the pool of *Kawthar* are those who turned away from Islaam or those who were hypocrites and their hypocrisy was revealed after the Prophet (Sallallahu alayhi wasallam)'s demise.

Authentic *Ahadeeth* describes the purity and sweetness of the water of *Kawthar*, as well s the appearance of its banks, decorated with priceless pearls etc. in such detail which cannot be compared with anything of this life.

If the revelation of this chapter was to reply to the insulting remarks of the disbelievers, (that the Prophet (Sallallahu alayhi wasallam) is *abtar* because he has not living male children, and that his name will vanish after his death), then the mention of the *Kawthar* promised to the Prophet (Sallallahu alayhi wasallam) in this *Surah* is in reply to their taunts that his progeny will not only keep his name and fame alive in this life, but also in the Hereafter, when the number of his follower (spiritual progeny) will far exceed those of other prophets, thus

increasing his fame forever.

Therefore, pray unto your Lord and sacrifice: **The word *nahr* usually means `to sacrifice camels'. The *masnoon* method of *nahr* is to tie the legs of the camel to make it kneel and then to pierce the knife into the great blood vessel of the neck to cause bleeding. The normal way of sacrificing a cow or goat is to lay it on its side and cut across the throat to cause bleeding: this is known as *dihabh.* However, because Arabs usually sacrificed camels, the word *nahr* is preferred to mean `the sacrifice' in general.**

the first verse gave good news of the abundance of goodness tot he Prophet (Sallallahu alayhi wasallam) in the midst of all taunts and insults. This verse urges him to do two things as thanksgiving: first - to worship in *Salaat*, and, second - to sacrifice.

***Salaat* is the greatest of all physical (bodily) worships. Sacrifice is foremost of the material (charity) worships because to sacrifice an animal for Allaah is the greatest *jihad* opposing the *mushrikeen* (Idolators) who used to sacrifice for idols. This is why another verse of the Qur'aan says: *Indeed, my Salaat, my sacrifice, my life and my death are only for Allaah, the Lord of the Universe.* ibne Abbas, Ataa, Mujahid, Hasan Basri etc. all describe the meaning of *wanhar* in this verse as sacrifice. Those who take *wanhar* to mean clasping of hands over the chest while standing in *Salaat*, they are, according to Ibne Katheer not trustworthy.**

***Indeed, it is your enemy who is without posterity*: This verse is regarding those disbelievers who taunted the Prophet (Sallallahu alayhi wasallam) by calling him *abtar* - without posterity. Most narrations point to Aas Ibne Waeel, some to Uqbaa and some point to Ka'ab Ibne Asraf to be the subject of this verse. Allaah granted the Prophet (Sallallahu alayhi wasallam) the *Kawtar,* i.e. great goodness, which includes vast progeny. The latter include his own descendants**

through his daughter and also his own followers - because a messenger is the father of his *ummah* and the whole *ummah* is his spiritual progeny. Thus the Prophet (Sallallahu alayhi wasallam)'s enemies, claim has been annihilated and they themselves were declared *abtar* - without posterity.
Now imagine to what heights Allaah has raised the name of the Prophet (Sallallahu alayhi wasallam) today, that in every corner of the world his blessed name is being called loudly from the great heights of *minarets* of all Mosques, together with the name of Allaah: and on the Day of Judgement, he will be presiding over the seat of Mahmood to intercede for the entire mankind. Compare this tot he names of Aas Ibne Waeel, Uqbaa and Ka'ab, who no longer live even on the pages of history, except for their brief mention under the commentary of the Qur'aanic verses. Otherwise there is no one n the whole world left to even remember their names.

So think, O men of intellect!

In the name of Allaah, the Most beneficent, the Most Merciful

Say: O disbelievers

I do not worship what your worship

And you do not worship what I worship

And I will not worship what your worship

And you will not worship what I worship

To you is your religion, and

to me is my religion.

Commentary:

Detailed Translation

You tell (them) 'O Disbelievers, (your and my ways can not be the same because) I do not worship (the idols) which you worship, and you do not worship (Allaah) whom I worship. Obviously (in future) I shall not worship your gods, and you will not worship my Allah. (i.e. I being monotheist, can never turn to polytheism, an you being polytheist, cannot be called monotheist). You shall meet your reward and I shall meet mine'.

Aaishah (Radhiyallahu-anha) narrates that the Prophet (Sallallahu alayhi wasallam) said *"There are two preferred Surah (chapters) for reciting in the Sunnah of Fajr - Al Kaafiroon, and Al Ikhlaas"*.

[Ibne Hishaam]

Many companions (Radhiyallahu-anhum) reported the usual habit of the Prophet (Sallallahu alayhi wasallam) of reading these two *Surah* (chapters) in *Sunnah* of *Fijr* and after Maghrib. [Ibne Katheer]. When companions asked the Prophet (Sallallahu alayhi wasallam) for a *du'aa* which they could read at bedtime he instructed them to read this *Surah* and said that it is a declaration of immunity from *Shirk*.

[Tirmidhi, Abu Dawood]

Jubayr Ibne Mut'eem (Radhiyallahu-anhu) says that the Prophet (Sallallahu alayhi wasallam) asked him, *When you undertake a journey, do you wish to be the most prosperous and most successful amongst your friends and gain maximum profit from your travel?'* He Replied, *Of course, O Prophet of Allaah, I very much wish that"*. The Prophet (Sallallahu alayhi wasallam) told him to read the last five

chapters of Qur'aan from *Al Kaafiroon* to *Wan Naas* with *Bismillah* at the beginning and at the end of them. Jubayr (Radhiyallahu-anhu) said: *Until then I was poorest and distressed among all fellow travellers, and since I started following this advice of the Prophet (Sallallahu alayhi wasallam), I began to be very well-to-do".*

[Abu Ya'alaa]

Alli (Radhiyallahu-anhu) reported that once a scorpion bit the Prophet (Sallallahu alayhi wasallam). He asked for salt and water, and kept applying it to the bite while reading *Al Kaariroon, Al Falaq, and An Naas.* **[Mazhari]**

Circumstances of Revelation

Ibne Is'Haz reported from Ibne Abbas (Radhiyallahu-anhuma) *"Once Walid Ibne Migheerah, Aas Ibne Waail, Aswad Ibne Abdul Muttalib and Umayyah Ibne Khalaf invited the Prophet (Sallallahu alayhi wasallam) to compromise by saying* "Let us worship your Lord for a year and then you worship our Gods for a year". **[Qurtubi]**

And Tabraani reported Ibne Abbas saying: *"First of all, the disbelievers of Makkah invited the Prophet (Sallallahu alayhi wasallam) to compromise and said we will collect for you so much wealth as you desire, on just a single condition that you will stop defaming our Gods. If this is not acceptable, then let us agree that we shall worship your Lord for one year, then you shall worship our Gods for a year".*

[Mazhari]

Abu Saaleh reported Ibne Abbas saying: *"Disbelievers of Makkah invited the Prophet (Sallallahu alayhi wasallam) to compromise by saying ` You only have to touch our gods then we will accept you' Then Jabraeel came with this chapter which declares freedom from Kaffar's*

practices and orders to worship only Allaah".

There is no contradiction in the three narrations mentioned above. It is possible that all these three incidents occurred which resulted in revelation of this *Surah,* the aid of which is to prevent such a compromise.

I do not worship what your worship; And you do not worship what I worship; And I will not worship what your worship; And you will not worship what I worship; To you is your religion, and to me is my religion.

The apparent repetition in these verses is, according to Bukhaari from various commentators, to specify the present and the future practice - neither do I worship your gods now nor in the future. It is impossible that I being monotheist, can ever worship your gods and vice versa. This is the explanation adopted by Moulana Thanwi.

However, the word *deen* has been interpreted to mean religion of Islaam and *kufr* in Bukhaari - though the meaning is compromise cannot be accepted as I am firm (strong) on Islaam my religion and you insist on your *kufr.* Moulana thanwi has translated the word *deen* to mean reward; though the meaning will be - I will meet my reward as you will meet your reward.

Another explanation of the apparent repetition is, according to Ibne Katheer, that the possible grammatical uses of the Arabic word *maa* as verb or noun: in verses 2 & 3, it is used to denote verb - and in verses 4 & 5, its use is for noun. Therefore verses 2 & 3 means `I do not worship gods which you worship and you do not worship the Lord which I worship'. Verses 4 & 5 `i do not worship in the way you worship, and you do not worship in same way as I worship'. This means that neither do we share the object of worship not the method of worship: our method of worship is instructed by Allaah through revelation and your methods are your own handiwork.

Ibne Katheer preferred and adopted this explanation and said: `The same is understood from *Kalimah Yawheen - Laa ilaha, Illallah Muhammadur Rasulullah* that there is none worthy of worship other than Allaah, and the only method of worship accepted is the method reached us through Muhammad (Sallallahu alayhi wasallam), the messenger of Allaah.

The last verse, according to Ibne Katheer, is exactly the same as the verses in the Qur'aan: *"My work to me and your to you"* [10:41] and *"We are responsible for our doings and your for yours"* {2:139]

Accordingly the word *deen* means action and ultimately will carry the same message as explained by Moulana Thanwi, i.e. everyone will be rewarded according to one's actions.

A third explanation of repetition as given by some commentators is that there is not difference in the meaning of the repeated verses. They bear the same meaning and are of the same tense. However,not all repetitions are bad. In many places, the repetition is brought for certain benefits e.g. *So, verily, with every difficulty, there is relief: Verily, with every difficulty, there is relief.*[94:5-6]

The repetition in the verses under discussion is to emphases the method and the object of worship, and to put an end to the frequent approaches of the *Kuffar* for compromise, their offers being rejected with repeated sentences once and for all.

Proper and improper Methods of Compromise with Disbelievers

In this chapter, some methods of peace and com,promise offered by *Kuffar* (disbelievers) have been totally rejected. But the Qur'aan also

instructs that if disbelievers lean towards peace then you also lean to peace (and compromise by entering treaty) [9:61]

When the Prophet (Sallallahu alayhi wasallam) emigrated to Madinah, he made a peace treaty with the Jews which is a well known fact. Therefore, a few commentators have declared this *Surah Mansookh* (abrogated). Their main argument is the last verse `To you is your religion, and to me is my religion' as it apparently opposes the order for *jihaad.* However, the truth is that these last verse does not grant the *Kuffir* permission for disbelief; on the contrary its meaning is the same as in the verse: *We are responsible for our doings and you for yours [2:139] i.e. you shall reap what you plant.*

In the name of Allaah, the Most beneficent, the Most Merciful

1. ***When comes the help of Allaah, and the victory,***

2. ***And you see the people entering the religion of Allah in crowds,***

3. ***then glorify praises of your Lord, and ask His forgiveness, verily He is over Relenting.***

Detailed Translation

(O Muhammad (Sallallahu alayhi wasallam), when Allaah's help and victory (over Makkah) arrives (with its results),and (the results are

that) you see crowds of people entering Deen of Allaah (Islaam), then (understand that the purpose of your apostleship and stay in this world, which was the completion of Deen, has been fulfilled, and the time for the journey to Hereafter is near, so prepare for the next life and) glorify and praise your Lord, and ask His forgiveness. He is ever relenting.

Commentary

Unanimously, this Surah is Madanite. It's other name is Surah At'tawdee'. The literal meaning of At'rawdee' is 'to bid farewell'. It has been so named because it indicates the nearness of the demise of the Prophet (Sallallahu alayhi wasallam).

Last Surah and Last Verses of the Holy Qur'aan

Imaam Muslim relates from Ibne Abbas (Radhiyallahu-anhuma) that Surah An Nasr is the last Surah of the Qur'aan. [Qurtubi]. This means that after this Surah no other complete Surah was revealed. Revelation of a few verses after this Surah, established through some narration, does not conflict the saying of Ibne Abbas. this is same as claiming Al-Faatihah to be the first Surah of the Qur'aan since no complete Surah was revealed before it, Surah Iqra' and Al-Mud;dath'thir, etc. were revealed only incomplete before Al-Faatihah. Ibne Umar (Radhiyallahu-anhu) says that this chapter was revealed in Hajjatul Wis'a (Farewell Hajj), and after that the verse "This day I have perfected your religion for your..." [5:4] was revealed. After the revelation of these whom, the Prophet (Sallallahu alayhi wasallam) lived for only 80 days in this world. After the revelation of these two, the verse of Kalaalah [4:176] was revealed following which Prophet (Sallallahu alayhi wasallam) lived for 50 days. The 15 days later the verse "Now hath come to you an apostle... [9:128] was revealed. Last of all the verse "And fear the day when you shall be returned to Allaah...." [2:281] was revealed, 21 days after which the Prophet

(Sallallahu alayhi wasallam) left this world. And according to Muqaatil only seven days later.All commentators are agreed that the word Fat'h in this Surah refers to the victory over Makkah. There is a difference of opinion as to whether this Surah was revealed before or after victory over Makkah. the indication in the word IdhaaJaa'a - "When comes....." is that it was revealed before Makkah's victory, and a narration related in Ruhul Ma'aani from Bahre Mukeet is in agreement (with the above mentioned) that it was revealed en route on returning from the Battle of Khaybar. And it is a well-known fact that victory of Khaybar was gained before Makkah's victory. Ruhul Ma'aani also recorded from qataadah through Abu Ibne Humayd that Prophet (Sallallahu alayhi wasallam) lived for two years after revelation of this chapter. this also indicates that it was revealed before victory of Makkah, because the period from he victory to demise is less than two years: the victory was in Ramadaan 8 AH and death in Rabiul Awwal 10 AH.

those narrations which state its revelation at the conquest of Makkah or Hajjatul Widaa', they could mean that on that occasion Rasulullah (Sallallahu alayhi wasallam) may have recited the Surah and people assumed that it was revealed there and then.

May Ahadeeth and the sayings of Sahabah point to the fact the this Surah indicates the nearness of the demise of the Prophet (Sallallahu alayhi wasallam) and that the purpose of his mission and stay in this world has been fulfilled, so involve in glorifying and repenting. Muqaatil reported that when this verse was revealed, Prophet (Sallallahu alayhi wasallam) recited it in the gathering of the Sahabah which indicated Abu Bakr, Umar, Sa'd Ibne Abu Waqqaas, etc. (Radhiyallahu-anhum).

Every one became very happy by the good news of victory of Makkah. But Abbas (Radhiyallahu-anhu) started weeping. When Prophet (Sallallahu alayhi wasallam) asked the reason, he replied that it contained the news of his death; Prophet (Sallallahu alayhi wasallam)

confirmed it. Bukhari also reports from Ibne Abbas (Radhiyallahu-anhu) the same meaning and adds that when Umar (Radhiyallahu-anhu) heard it he also said that he understood its meaning as such.

And you see the people..... **Before victory over Makkah, there also existed a large population of people who had confidence and trust in the truth of Islaam, but were hesitant to accept it due to fear of opposition from Quraysh or for some other uncertainty. The victory removed these hurdles and they entered Islaam in large crowds. 700 Yamanies arrived as Muslims calling Adhaan and reciting Qur'aan en route. Similarly other Arabs also entered Islaam in crowds.**

Near the time of Death Remembrance and Repentance should be increased:

Then Glorify praises of your Lord.... Aaishah (Radhiyallahu-anha) says that after the revelation of this Surah, Prophet (Sallallahu alayhi wasallam) read after every Salaat this du'aa:

> ***Sub'haanaka Rabbanaa wa Bihamdika Allhummaghfirle.***
>
> **[Bukhari]**

Umme Salamah (Radhiyallahu-anha) reports that after the revelation of this Surah, Prophet (Sallallahu alayhi wasallam) used to read this du'aa standing, sitting, coming or going, ***Sub'haanallahi wa bi hamdihi astaghfirullaha wa atuba ilayhi*** **and he used to say** ***"I have been order to do this",*** **and he used to read this Surah as proof. Abu Hurayrah says that after the revelation of this Surah Prophet (Sallallahu alayhi wasallam) became much involved in prayer that his feet were swollen.**
[Qurtubi]

THE HOLY QUR'AAN
Read! Understand! Practice!

The best amongst you is he who learn the Qur'aan and teaches it.

[Bukhari]

Whoever reads the Qur'aan and acts upon what is contained in it, his parents will be made to wear a crown on the Day of Judgement, the brilliance of which will excel that of the sun, if the same were within your worldly houses. So, what do you think about the person who himself acts upon it?

[Abu Dawood]

There is in the Qur'aan a Surah of thirty ayat (verses) which intercedes for a person (i.e. it's reader) until he is forgiven. It is Surah Tabaarakal lazi.

[Abu Dawood]

Whoever reads Surah Al-Waqi'ah every night, starvation shall never afflict him.

[Bayhaqi]

In the name of Allaah, the Most beneficent, the Most Merciful

Perish the hands of Abu Lahab and he has perished.

His wealth availed him not, and neither what he earned.

He will plunge in flaming fire.

And his wife, the wood-carrier.

(Will have) around her neck a twisted rope of palm-fibre.

Detailed Translation

Perish the hands of Abu Lahab and he has perished. His wealth (meaning original investment) availed him not, and neither what he earned (meaning his profits). (The emphasis is that nothing will save him from destruction. This is in this world and immediately after death in the hereafter) he will plunge in flaming fire. (along with) his wife, the wood-carrier. (i.e. wood-sticks full of thorns which she used to spread in the path of Rasulullah (Sallallahu alayhi wasallam) in order to torment him). (And in hell she will have a yolk around her neck (of) twisted rope of palm-fibre (this metaphor is to emphasise the harshness and the consolidation).

Commentary

Abu Lahab's original name was Abdul Uzza (the Servant of Uzza). He was the son of Abdul Muttalib, Due to his reddish complexion, he was nick-named Abu Lahab (father of flame). The Qur'aan ignored his original name as it was related to paganism and the word `lahab' (flams) in the nick-name Abu Lahab had a type of connection with Jahannam (Hell). This person was an arch enemy of Rasulullah (Sallallahu alayhi wasallam). When the Prophet (Sallallahu alayhi wasallam) used to invite people towards Islaam, he used to accompany him and repudiate him throughout.

Circumstances of Revelation

It is reported in Bukhari and Muslim that when the verse *And warm*

your tribe of near kindred **[26:214] was revealed to Rasulullah (Sallallahu alayhi wasallam), he ascended the mount Safaa and called for his Quraysh tribesmen. Some traditions mention him shouting `Yaa Sabaahah' followed by the words `O children of Abde Manaaf and O children of Abdul Muttalib' (This type of call was regarded in Arabia as a sign of impending danger).**

When the Quraysh responded to his call and all had gathered he asked, "Would you believe if I inform you that a hostile arms is about to attach you morning or evening?" They all replied unanimously, "We shall certainly believe you". Then he declared to them. I warn you of severe punishment" (Which is prescribed by Allaah for infidelity and idolatry). On hearing this, Abu Lahab said: "May you perish. Is it for this that you gathered us?" He then picked up a stone to throw at the Prophet (Sallallahu alayhi wasallam). This chapter was revealed on this incident.

Perish the hands of Abu Lahab.... **The literal meaning of *yad* is hand. Since a major portion of a human's work is carried out by his hand, the word *yad* (hand) is used here to mean a person as in the verse of the Holy Qur'aan: *This is for that which your two hands have sent before* [12:10] i.e. what you have sent before Bayhaqi reports that Ibne Abbas (Radhiyallahu-anhu) relates that Abu Lahab once scornfully said to people that Muhammad (Sallallahu alayhi wasallam) says that such and such things will happen after death yet nothing (from what he speaks) has come into these hands (he said this pointing to his hands). Then addressing his own hands he said: "May you perish. I see in you nothing of the sort described by Muhammad (Sallallahu alayhi wasallam). In the context of this statement, the Qur'aan referred to the perdition towards his hands.**

The verb *Tabba* has been derived from *tabaab* meaning perdition an d destruction. In this verse the first sentence *Perish the hand of Abu Lahab* is used to curse i.e. May Abu Lahab perish. The second

sentence *He has perished* is an informative sentence confirming the fact that the curse has actually materialised. The first sentence also consoles muslims because when Abu Lahab use the word *tabban* (may you perish) and insulted the Prophet (Sallallahu alayhi wasallam), the Muslims in retaliation wanted to curse him too. Allaah himself fulfilled their wish and at the same time informed them the this curse had actually materialised and he had been destroyed.

The perdition already forewarned by the Holy Qur'aan manifested seven days after the battle of Badr when a pimple erupted in his body by a plague known to the Arabs as `adasah'. members of his family cast him apart for fear of its contagious effects and he dies in utter isolation, abandonment and helplessness. for three days the corpse remained there in destitution. When it began to rot, the family members hired labourers who dug a pit and pushed the body into it by wooden poles and filled it with stones from above.

[Bayaanul Qur'aan, Ruhul Ma'aani]

***His wealth availed him not, and neither what.... Maa kasab* means whatever he earned. It could mean the profits gained in business and trade (as mentioned earlier in the detailed translation) or it could mean his offspring as one's offspring is also categorised as one's earnings. Asishah (Radhiyallahu-anha) narrates that Rasulullah (Sallallahu alayhi wasallam) said: "The most legitimate and pure food a person eats is the one he earns himself, and his offspring are included in his earning i.e. to eat from their earning is eating from one's own earning.**

[Qurtubi]

Accordingly, Aaishah, Mujaahid, Ataa, Ibne Seereen, etc have explained *Maa Kasab* as progeny (i.e. offspring). Allaah had bestowed Abu Lahab with abundance of wealth and progeny. These are the two things which become the cause of pride, arrogance and eventual destruction through his ungratefulness.

Ibne Abbas (Radhiyallahu-anhu) says that when Rasulullah (Sallallahu alayhi wasallam) warned his people from the punishment of Allaah, Abu Lahab said: "If what my nephew says is true then I have abundance of wealth and progeny. I will save myself by giving them (in ransom)". Upon this verse,the verse *His wealth availed him not, and neither what he earned* was revealed, i.e. when Allaah's punishment struck him, neither his wealth nor his offspring could save him. This is what happen to him in this world, and in the following verse Allaah mentions the condition of the hereafter.

***He will plunge in flaming fire........* After Qiyammah or immediately after his death in the grave he would plunge into blazing fire. There is a high degree of balaaghat (eloquence) in the use of the adjective *Zaata Lahab* (flaming with fire) as it suits his name Abu Lahab.**

***And His wife, the wood-carrier........* Just as Abdul Lahab had a tremendous hostility and obsession against Rasulullah (Sallallahu alayhi wasallam) so too had his wife. She used to assist him in tormenting Rasulullah (Sallallahu alayhi wasallam). She was the sister of Abu Sufyaan and the father of Harb Ibne Umayyah. She was nick-named Umme Jameel. this verse of the Holy Qur'aan announced that this wretched woman would also plunge into the fire of Hell with her husband. At the seme time it mentions her as the wood-carrier. The literal meaning of *hammaalatal hatab* is carrier of firewood meaning the one who lights fire. In the Arabic idiom the *nam'maan* is called *hummaalatal hatab* because just as the wood-carrier collects fire-wood to cause fire, *`am'maan'* is called *hammaalatal hatab* because just as the wood-cutter collects fire-wood to cause fire, *nam'maam'* through habit causes (fire of) rage amongst families and individuals. This woman was also engaged in the act of**

nameemah in order to torment Rasulullah (Sallallahu alayhi wasallam) and his Companions (Radhiyallahu-anhum). The commentary of _hummaalatal hatab_ in this verse has been stated as _nam'maam_ by a group of commentators including Ibne Abbas, Mujaahid, Ikramah, etc.

Ibne Zayed Dhah'haak, etc commentators have take the literal meaning. Their reasoning is that this woman used to bring thorns and spread them in the path of Rasulullah (Sallallahu alayhi wasallam) in order to afflict and torment him. This vile act of hers has been termed an _hummaalatal hatab_ in the Holy Qur'aan.

[Qurtubu, Ibne Katheer]

Some other commentators state that this is her condition in Hell where she will carry the wood ir Jahannam _Zawwoom_, etc. - and throw them on her husband so that the blazing fire increases. Just as she added to the infidelity and tyranny of her husband in this world, similarly she will add to the punishment in the hereafter.

Nameemah is a very major sin

It has been reported in Sahih hadeeth that Rasulullah (Sallallahu alayhi wasallam) said that the _nam'maam_ will not enter Paradise. Fudhayul Ibne Ayaadh said, "Three acts of humans destroy all his virtuous deeds, they spoil the fast of a fasting person and wudhu of a person with sudhu, viz backbiting, _namee'mah_ and telling lies.

Ataa Ibne Saaib says that I mentioned to Shaa'bi the Hadeeth of Rasulullah (Sallallahu alayhi wasallam) in which he has said: Three types of people will not enter Paradise, one who sheds blood without valid reason, nam'maam and the businessman who deals in interest. Ataa says after mentioning this Hadeeth: I asked Shaa'bi that how is the _nam'maam categorised with the murder and the usurer. He said,_

namee'mah is such that it could lead to murder and the forcible seizure of wealth. **[Qurtubi]**

Around her neck a twisted rope of palm-fibre.... Masad **Is that rope or string which is made and prepared strong. In a nutshell all kinds of strong barbed and consolidated ropes are included in this word, whether they are made of a date-tree, coconut-tree or iron wires.**

[Qammoos]

Some commentators have translated it as the rope of a date-tree as per Arab tradition. The meaning, however, is general, therefore Ibne Abbas, Urwah Ibne Zubayr, etc.(Radhiyallahu-anhum) said the meaning of ***hablum mim masad*** **is an iron-chained rope. She will have this strong consolidated iron rope in her neck in Jahannam. Mujaahid also says in his commentary that** ***masad means rope made of iron.***

[Mazhari]

Shaa'bi Muqaatil, etc. commentators adjudged this as her condition in this world too. They state that `hablum mim masad' is a rope of a date-tree. Despite the fact that Abu Lahab and his wife were wealthy and held a leading status in the community. abu Lahab's wife, due to her miserly and mean nature, used to collect the fire-wood from the jungle and carry them on her head by securing its rope around her neck in order that the bundle does not fall from her head. This very habit became the cause of her destruction. She was carrying the bundle on her head with the rope around

her neck. He got tired and sat down. suddenly the bundle fell and the rope around her neck squeezed her to death. According to this commentary her conditions reveals here avaricious nature and disastrous end.

[Mazhari]

However, since it was unexpected from the family of Abu Lahab, especially the wife to do such work, mst of the commentators have adopted the first commentary. Only Allaah know best.

In the name of Allaah, the Most beneficent, the Most Merciful

Say: He is Allaah, the One Allaah, the eternally independent

He begets not, nor was he begotten

And there is never anyone comparable to Him

Detailed Translation

(The circumstances of revelation is that once the idolaters asked the Prophet (Sallallahu alayhi wasallam), "Mention the sifaat (attributes) of your Lord and His Genealogy". Thus Surah was revealed in reply to them. Durrul Manthoor).

Say (to those peoples) He is Allaah, the One (in His complete self and attributes. The completeness of self and is that He is waajibul wujood i.e. eternal and everlasting and the completeness of sifaat (attributes) is that His ilm (knowledge) qudrat (power), etc. are eternal and comprehending.

Allaah, the eternally independent (i.e. He is in need of nobody whilst everything is totally in need of Him). He begets not, nor was he begotten. And there is never anyone comparable to Him.

Commentary

Circumstances of Revelation

Tirmizi and Haakim, etc. narrate that the pagans of Makkah asked the Prophet (Sallallahu alayhi wasallam) about the genealogy (and origin) of Allaah. This chapter was revealed in reply to their question. Some narrations suggest this question came from Jews of Medinah, thus there is a difference of opinion as to whether it is Makkan or a Madanite Surah; Abdullah Ibne Mas'ood, Hasan Basri, Atta, Ikhrimah, Jaabir, etc. (Radhiyallahu-anhum) declared it to be Makkan, while Qatadah, Dhahhaak, etc. called it a Madanite Surah. Another narrations suggests that pagans also asked, what is Allaah made of? Gold, Silver or any other object? This chapter was revealed in reply to them.

Virtues of this Chapter

Imaam Ahmad reported from Anas (Radhiyallahu-anhu) that a person came to Rasulullah (Sallallahu alayhi wasallam) and said: "I have great love for this chapter (i.e. Surah Ikhlaas)". The Prophet (Sallallahu alayhi wasallam) replied: "It's love has entered you into Paradise)".

[Ibne Katheer]

Tirmizi reported from Abu Harrayrah (Radhiyallahu-anhu) that once the Prophet (Sallallahu alayhi wasallam) said to the people; Gather together. I will recite to you a third of the Holy Qur'aan". Those who could come gathered (to listen to the Prophet (Sallallahu alayhi wasallam) reciting a third of the Qur'aan). The Prophet (Sallallahu alayhi wasallam) arrived and recited *Qul huwallaahu ahad* (i.e. this chapter) and said: "This chapter is equal to a third of the Qur'aan".

[Muslim]

The Prophet (Sallallahu alayhi wasallam) said: "Whosoever recites *Wul huwallaahu ahad and Mu'awwazatayn* (last two chapters of the Qur'aan) in the morning and in the evening it will be sufficient for him". It is reported in another narration "...it is sufficient to protect him from all calamities".

[Abu Dawood, tirmizi, Nasa'ee, ibne Katheer]

Imaam Ahmad reported from Ugbah Ibne Aamir (Radhiyallahu-anhu) that the Prophet (Sallallahu alayhi wasallam) said: I am telling you of such three chapters which are revealed in Tawrah, Injeel, Zaboor and qur'aan, and you should not sleep at night until you have read these three (i.e. *Mu'awwazatayn and Qul huwallah*)" Uqbah (Radhiyallahu-anhu) says, "Since then, I have never left them".

[Ibne Katheer]

Say: He is Allaah the One..... **The word Qul (say) indicated the messengership and prophethood of Prophet (Sallallahu alayhi wasallam) as he is instructed by Allaah to inform and guide people. Allaah is the name of the One who is waajibul wujood (i.e. eternal and everlasting) and who is the embodiment of all perfections and excellencies, and is free from all defects. The translations of *Ahad* and *Waahid* is "one" but the word *Ahad* also implies that He is Alone, Sole and free from any composure, parts or components and that he is beyond any comparable object.**

He is neither made of one or a few substances nor is He comparable to anyone. He is only One and Sole. This is a reply to those who were asking about Allaah as to whether He is made of gold, silver or any other substance. This one short sentence comprehends all the discussions regarding Allaah and His sifaat (attributes) and the word Qul includes the discussion of prophethood. If you ponder over this short sentence, you will find that it covers those discussions which can fill volumes.

Allah, the eternally independent...... The word *samad* can have many meanings. Therefore, the commentators have numerous interpretations on this verse. Imaam of Hadeeth, Tabraani after recording all these meanings in Kitaabus Sunnah observed that all correct and they all describe qualities and attributes of our Lord, Allaah. But the original meaning of *samad* is "the one to whom everybody refers for their needs, and who is so great and powerful that there is no one greater than He> (He does not need to refer to anyone). He is (totally, completely, and eternally) independent of everybody and anything, while everything is totally in need of him".
[Ibne Katheer]

He begets not, not was he begotten.... This in reply to those who asked about the origin and family-tree of Allaah. He cannot be compared with creations who come to being through birth generation after generation. Allaah was neither born of anybody not is anybody born of Him.

And there is never anyone comparable to Him...... The literal meaning of *Kufuw* is `like similar'. The meaning is that no-one is similar, comparable, co-equal or resembling to Allaah.

Al'lkhlaas Contains Complete Tawheen and a Total

Rejection of all Kinds of Polytheism

There have been different types of polytheists in the world who rejected the oneness of Allaah and ascribed partners to Him. AlIkhlaas rejected every type of polytheist ideologies and established the complete unity of Allaah. There are some polytheists who totally deny the existence of Allaah some who accept his existence but deny his eternal and everlasting qualities; some accept both these but they deny his total, complete and perfect qualities and attributes; some accept all these and introduce partners in worship. The rejection of all these false conceptions is by saying *Allahu Ahad* (Allaah is only one). some people do not ascribe partners to Allaah even in worship, but believe in others to be providers of needs and helpers in work other than Allaah: Their conception have been rejected by *samad*. Some claim Allaah has children, *lam yalid* negates this belief.

Only Allaah knows best.

In the name of Allaah, the Most beneficent, the Most Merciful

Say: I seek refuge with the Lord of the dawn

From the evil of that which He created

And from the evil of darkness when it is intense

And from the evil of witches who blow over knots

And from the evil of envier when he envies.

Detailed Translation

(To seek refuge in Allaah and to teach other how to seek refuge with Allaah the object of which is to teach dependence, trust and total reliance upon Allaah) Say - I seek refuge of the Lord of the daybreak from the evil of all created things and (in particular) from the evil of darkness when it is intense. (The possibility of evils and the mischief in the night is apparent). And (particularly) from the evil of witches who blow over knots (of thread) and from the evil of envier when he envies. (After initially mentioning protection from evils of all creations specific things are mentioned; probably because the majority of witchcraft and its methodology are practised during the night time so that no one may come to know and they can be completely in peace. The mention of those women or should who blow over thread knots here is apparent because that is how magic was spelled of the Prophet (Sallallahu alayhi wasallam) - whether by men or women - as the word naffaathaat can be adjective of the word nufoos (should or beings) which includes both men and women and it can also be an adjective of the word women.

And the main reason for the Jews casting a magic spell over the Prophet (Sallallahu alayhi wasallam) was hasad (envy).

thus, protection and refuge has been asked from all the things related to witchcraft and magic. And to include the remaining evils and calamities Allaah said: "from the evil of all created things". The attribute of Allaah mentioned in the aayah (verse) is `Lord of the dawn' despite his being the Lord and owner of morning, evening, and all other things. The specification of morning is probably to signify that just as Allaah removes darkness of night through the light of morning, in the same way He can remove the effects of magic and witchcraft.

Commentary

This chapter Surah Falaq and the following chapter Surah Naas, both were revealed at the same time upon same incident. Hafiz Ibne Qayyim has written the commentary of these two chapters together as a unit. In it he writes, "The benefits and blessings of these two chapters and the people's need towards them is such that no human can become independent of them. These chapters have great effort in removing (the effects of) magic, witchcraft, evil eye and all spiritual and physical calamities. And if we understand the reality, then the human is in more need of it then his breathing, food, clothing and everything else.

The incident narrated in Musnadi Ahmad is that if a Jew performing magic over Prophet (Sallallahu alayhi wasallam) through the effect of which he became ill, Jabreel Ameen came and inform the Prophet (Sallallahu alayhi wasallam) that Jew had performed magic over you on a certain object which is in such and such well. The Prophet (Sallallahu alayhi wasallam) sent men to the said well. They brought the object (upon which) magic was spelled from the well with knots in it. The Prophet (Sallallahu alayhi wasallam) opened the knots ad immediately he recovered fully and was up on his feet. (Although the Prophet (Sallallahu alayhi wasallam) knew from Jabreel the name of the Jew, but because the habit of personal vengeance never existed in his life) he never said a word to him nor were any signs of complaint (or displeasure) seen on his auspicious face while he (the Jew) was present. (The Jew being a hypocrite was regular in attending the gatherings of the Prophet (Sallallahu alayhi wasallam). In the narration of Bukhari from Aaishah (Radhiyallahu-anha) it is stated: Magic was worked on Allaah's Messenger (Sallallahu alayhi wasallam). The effect was such that) he used to think that he had sexual relations with his wives while he actually had not. (One of the narrators, Sufyaan said: That is the hardest kind of magic as it has

such an effect). Then one day he said: "Aaishah! do you know that Allaah has instructed me concerning the matter I asked Him about? Two men came to me (in my dream) ad one of them sat near my head and the other sat near my feet. The one near my head asked the other. "What is wrong with this man?" The latter replied. "He is under the effect of magic". The first one asked, "Who has worked magic on him?" The other replied. "Labeed Ibne Aasim, a man from Bani Zurayq who was an ally of the Jews and was a hypocrite. "The first one asked, "What material (did he use)?" The other replied, "A comb and the hair stuck to it". The first one asked "Where (is that)?" The other replied, "In the skin of pollen of a male date palm tree kept under a stone in the well of Zarwaan".

So the Prophet (Sallallahu alayhi wasallam) went to that well ad took out those things and said, "That was the well which was shown to me (in the dream). Its water looked like the infusion of Henna leaves and its date-palm trees looked like the heads of devils". The Prophet (Sallallahu alayhi wasallam) added, "Then the thing was taken out". I said (to the Prophet (Sallallahu alayhi wasallam), "Why do you not let the people know about it?" He said, "Allaah has cured me; I dislike to let evil spread among my people". (I.e. if the Jew was exposed, people would have harmed him or even killed him).

According to a narration in Musnadi Ahmad, this illness of the Prophet (Sallallahu alayhi wasallam) lasted for six months. In some narrations it is also stated that those Companions who came to know the fact the this was the work of Labeed Ibne Aasim, asked the Prophet (Sallallahu alayhi wasallam), Why don't we kill the wretched one". The Prophet (Sallallahu alayhi wasallam) gave the same reply as the one to Aaishah (Radhiyallahu-anha). According to a narration of Imaam Tha'alabi, a Jewish boy served and attended to the Prophet (Sallallahu alayhi wasallam). The hypocrite Jew allured him and be brought a few teeth from Rasulullah (Sallallahu alayhi wasallam)'s comb and hair stuck to it. The Jew made eleven knots on a thread and tied a needle to each knot. He then enclosed it in a skin of pollen

of a male date palm tree and buried it under a stone in a well.

Allaah revealed these two chapters consisting of eleven verses. When the Prophet (Sallallahu alayhi wasallam) recited a verse of these two Surah a know open and thus upon recitation of the total eleven verses all the knots opened, and suddenly a burden-like heavy load was removed from the Prophet (Sallallahu alayhi wasallam).

{All narrations are quoted from Ibne Katheer]

Thus protection and refuge has been asked from all the things related to witchcraft and magic. And to include the remaining evils and calamities Allaah said "from the evil of all created things".

Commentary

To become Affected by Magic is Not Contrary to Prophethood and Apostleship

Those who are unaware of the reality of magic wonder as to how any magic can affect the Messenger of Allaah (Sallallahu alayhi wasallam). The reality of magic, its forms and injunctions have been explained in the commentary of Surah Al Baqarah in full detail. The summary (of that detail) which is necessary to know here is that the effect f magic is also from the natural causes e.g. fire causes heat or burning, water causes cooling, some other natural causes being fever or various types of illness and pains etc. These are natural causes and effect from which even Prophets are not excluded. Similarly the effect of magic and witchcraft is also from the type (i.e. natural causes).

The Virtues of Mu'awwazatayn which are Forts from all types of Calamities of this World and the Hereafter

It is common belief of all Believers that all benefits and harms of the world and the Hereafter are controlled by Allaah. Without His will, no one can procure the least benefit or harm to anyone. So the only source to remain protected from all calamities of this world and the Hereafter is to surrender one's self in the protection of Allaah and try t become worthy of coming in his protection by good actions and virtuous deeds. In this chapter Surah Falaq, the instruction is to seek protection of Allaah from earthly calamities while in the following chapter. Surah Naas, the protection of Allaah has been asked from the calamities of the Hereafter.

Many great virtues and blessings of these two chapters have been narrated in authentic Ahadeeth. Saheeh Muslim has narrated a Hadeeth from Uqbah Ibne Ammir (Radhiyallahu-anhu) that Rasulullah (Sallallahu alayhi wasallam) said: Do you know that Allaah has revealed to me this night such verses which have no parallel (in the past) : Qul A'oozu Birabbil Falaq and Qul A'iizu Birabbin Naas. In one narration it is stated that there is no Surah like it in Tawraar, Injeel, Zaboor or Qur'aan.

Another Hadeeth narrated by the same Uqbah (Radhiyallahu-anhu) states: In one journey, Rasulullah (Sallallahu alayhi wasallam) made me read mu'awwazatayn (these two chapters) and then himself recited the seam two chapters in Maghrib Salaar and said, Read these chapters before sleeping and upon waking up (in the morning).

[Nas'aee]

In another Hadeeth, it is stated that Rasulullah (Sallallahu alayhi wasallam) used to recite these two chapters after every Salaat.

[Abu Dawood, Nasa'ee]

Aaishah Siddeeqah (Radhiyallahu-anha) says, whenever any illness struck Rasulullah (Sallallahu alayhi wasallam), he would recite these two chapters, blow over his palms and passed them all over the body.

When his suffering increased during his last illness (i.e. before death), I used to recite these chapters and blow over his palms which he would then pass over his body, I used to do this because my hands were not worthy to substitute to blessed hands of Rasulullah (Sallallahu alayhi wasallam) (i.e. his hands were much holier than mine).

[Malik]
[All the above narrations were quoted from Ibne Katheer]

Abdullah Ibne Habeeb narrates. It was a rainy and very dark night. We went out searching for the Prophet (Sallallahu alayhi wasallam). When we found him, he said: `Say', I said: `what shall I say?' He replied: `Recite Qul huwallah and mu'awwazatayn in the morning and evening. To recite them three times will be protection for you from all suffering'.

[Tirmizi, abu Dawood, Nasa'ee, Mazhari]

To summarise, these two chapters were usual practice of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah (Companions) (Radhiyallahu-anhum) for the protection from all calamities.

Say I seek refuge with the Lord of the dawn...

The literal meaning of falaq is `to split'. Here the meaning is splitting of night by dawn and the appearing of day light. In another verse [6:96] a quality of Allaah is mentioned as Faaliqul Isbaah (Cleaver of the Daybreak). The wisdom of choosing this attribute from out of all the attributes of Allaah in this verse could also be that the darkness of night generally becomes the curst of calamities and the light of day brings an end to it. The indication through this attribute is that whoever shall seek his protection. Allaah Ta'aala will remove all his calamities.

[Mazhari]

From the evil of that which He created.........

The Meaning of Sharr (Evil) by Allaamah Ibne Qayyim

Allaamah Ibne Qayyim writes: the word Sharr (evil) includes two things:

1. **pains and calamities which directly cause grief and suffering to human beings; and**

2. **those things which are the causes and reasons for pains calamities. In this second category, kufr (infidelity) shirt (polytheism) and all other sins are also included i the word shaar.**

Those things from which protection is sought in the Qur'aan and Hadeeth, fall in any one of these two categories, i.e. either they are calamities themselves or causes of calamities. The masnoon du'aa for protection at the end of Salaat included four things: punishment of grave, punishment of Hell-fire, the affliction and trial of this life and the trial of death. Out of these, the first two are suffering and punishment themselves and the last two are cause of suffering and punishment.

This verse include evil of all creations, hence it (i.e. this verse) was sufficient for seeking protection from all evils and calamities, but those three things have been highlighted here and seeking of protection from them are mentioned separately which normally became the cause of calamities and difficulties.

And from the evil of darkness when it is intense.....

The word *qhaasiq* is derived from *qhasaq* which means `over spreading of darkness'. hence, Ibne Abbas, Hasan and Mujaahid have taken *ghaasiq* to mean light.

***Waqaba* is derived from *wuqoob* which means `the full increase of darkness' (i.e. intense darkness). The meaning is: I seek refuge of Allaah from night when it's darkness is intense and complete. The reason for the specification of the night is that this is the time when Jinn, Shayateen, harmful animals and insects spread all over and thieves and robbers attack. Also the effect of magic in the night is more excessive. And as soon as morning falkls the sway of these things terminate and come to end.**

[Ibne Qayyim]

And from the evil of witches who blow over knots ...... Naffathaat

Is derived from *nafath* which means `to blow'.

***Uqad* is the plural of *uqdah* which means `a knot'. The magicians tie knots on thread etc, recite their charms of magic and then blow over it. The meaning of *naffaathaati fil uqad* is `those women who blow over knots' meaning `women who cast magic spells'. The word *naffathaat* can also be an adjective of the word nufoos (souls or beings) which includes both men and women. The specification of women may be either because witchcraft is generally practised by women and women by nature have more inclination towards it or because the spelling of magic upon Rasulullah (Sallallahu alayhi wasallam), which became the circumstance of the revelation of these Surah, was practised by the daughters of Waleed Ibne Aasim upon his instruction. Hence, this magic or witchcraft is attributed to them. The specific mention of protection and refuge from those who practice witchcraft is either because of the circumstance of revelation is the**

same event of witchcraft or maybe because its evil and harm is excessive due to the fact that the subject is totally unaware of it and due to this ignorance he does not pay attention towards it. He continues to read it with common medicine thinking it is an ordinary illness and his pain increases.

And from the evil of envier when he envies......

The third item specifically mentions is *haasid* (envier and *hasad* (envy). The reason for its specification can be the same (mentioned above), as the reason for practising witchcraft upon Rasulullah (Sallallahu alayhi wasallam) was the very envy. Jews and hypocrites were burning with envy on seeing the progress of Rasulullah (Sallallahu alayhi wasallam) and the Muslims. when they failed to overpower him they intended to extinguish their fire of envy with witchcraft. Also Rasulullah (Sallallahu alayhi wasallam)'s enviers were countless in this world. hence, protection is sought specifically. Moreover, the envy of an envier does not allow him to rest in peace. He will remain in pursuit of harming the one envied, thus this harm is greater.

***Hasad* is to burn on seeing someone;'s bounty and comfort and to wish and desire to see an end to this bounty and even though he (the envier) does not acquire the same. This hasad is haraam and a major sin. This is the very first sin committed in heavens and on earth; Iblees (Shaytaan) envied Aadam (Alaihis-Salaam) Qaabeel envied his brother Haabeel [Qurtubi]. Similar to *hasad id qhibtab Ghibtah* is to see someone with bounty and wish and desire to acquire the same (without desiring to see an end to this bounty and without causing any harm). This is permissible, in fact commendable.**

Protection is being asked from three specific things here. However, the first ad the third has a condition each attached to them; with

qhaasiq, izaa waaqab **(when it is intense) is attached and with** ***haasid, izaa hasad*** **(when he envies) is attached. There is not condition attached to the one in the middle, i.e. `witches who blow over knots'. This is because the harmful effects of witchcraft is common (i.e. present at all times), whereas that of night is only when darkness is intense and complete. Similarly, the envy of the envier will harm his own self until he actually takes steps to harm the (person with bounty) because he continues burning within on seeing someone's bounty. The envied will only be harmed when the envier follows the demand of hasad and strives to harm the opponent. This is why the first and the third have conditions each attached to them.**

In the name of Allaah, the Most beneficent, the Most Merciful

Say: I seek refuge with the Lord of mankind

the King of mankind

the God of mankind intense

from the evil of the sneaking whisperer

who whispers into the hearts of mankind

of the jinn and of mankind.

Detailed Translation

Say - I seek refuge of the Lord of mankind, the King of mankind, the

God of mankind, from the evil of whisperer (i.e. shaytaan) who withdraws (the meaning of `withdrawing' is that a hadeeth states that shaytaan withdraws when the name of Allaah is uttered), who whispers into the hearts of mankind, whether (that whisperer) is a jinn or human. (ie. just as I seek refuge from the shayaateen among jinns, similarly I seek refuge from shayaateen among humans too. Elsewhere, the Qur'aan mentions the existence of shayaateen among both - the jinns and the humans.

> ***Thus have We appointed unto every Prophet an adversary - shayaateen of human kind and jinn.***
>
> **[6:112]**

Commentary

In Surah Falaq the instruction is to seek refuge from worldly calamities and afflictions and in this Surah the emphasis are on seeking refuge from the calamities of the next life. As mentioned int (the commentary) of Surah Falaq, the meaning of the word `sharr' (evil) includes both - the pains and the causes and reasons for pains.

In this Surah, the protection is asked from that evil which is the cause of all sins. i.e. Satanic whispers and effects. Since the loss and harm in the next life is more severe, the Qur'aan is ended with emphasis on that subject.

Say: I seek refuge with the Lord of mankind.....

The meaning of `Rabb' is nourisher, cherisher and mender of every condition. Here, the word `rabb' is annexed and adjuncted to the word `naas' (mankind) whereas in the previous Surah it was adjuncted to the word `falaq' (dawn). The reason for this is that in Surah Falaq the object is to take refuge from external and physical

calamities which are not confined to humans only; the animals are also struck with physical calamities and afflictions. Contrary to this, the harms of Satanic whispering are special with humans and the jinns are subordinately included too. Hence, `rabb' here is adjuncted to the word `nass'.

The King of mankind, the God of mankind.....

These two attributes are added because the word `rabb' when adjuncted to a specific object can also be used for those other than Allaah e.g. for the owner of the house - rubbundaar, for the possessor of wealth - rubbul maal. Every owner of possessor is not necessarily a king, therefore the word malik is added to signify that He is the Rabb i.e. possessor and owner (of all things) as well as Malik i.e. the King. Further, all kings are or gods therefore the third attribute - The God of mankind - is mentioned.

The wisdom and philosophy in mentioning these three attributes together is that each of the three attributes is proclaiming the protection (from Allaah); because every owner protects what he owns, similarly every king protects his subjects and the protection of god for one who worships him is most apparent. These three attributes are present collectively only in Allaah, and no one other that He comprehends them. Therefore, to seek refuge with Him is the greatest protection and to seek His refuge with these three qualities is nearest for the acceptance of du'aa. - I Allaah, only you can comprehend these attributes. We seek refuge only with You.

Here, since the first sentence contains the words rabbin naas (the Lord of mankind), probably, the need (according to Arabic grammar) was to use pronouns in the following sentences. i.e. malikuhim wa ilaahumum (their King and their God). But instead, the repetition of the word `naas' is because the place is of du'aa and praises, therefore

repetition, in this place, is more appropriate. Some ulmaa have explained the repetition of the word naas as follows: This word is used five times in this Surah. The first refers to children and the word rabb (cherisher/nourisher) is its hint because nourishment is most needed in children; the second refers to youths and the word malik (King) is its hint as it bears the meaning of politics, government and administration, which is appropriate with youths; the third refers to old people who disassociate themselves from the materials and busy themselves in worship - the word ilaah is its hint which is referring to ibaabah; the fourth refers to the pious servants of Allaah and the word waswasah is its hint because shaytaan is an enemy to pious servants and to whisper into their hearts is his engagement; and fifth refers to mischievous people because the protection of Allaah is beseeched from their evil.

From the evil of sneaking whisperer.........

After mentioning the three attributes of Allaah Ta'aala, that object is mentioned from which seeking refuge is the aim and object, i.e. the sneaking whisperer. `Waswaas' is a noun and the rout of a verb. Its original meaning is same as waswasah i.e. whisper. Here, shaytaan has been called waswaas (whisper) to emphasise that he is whisper from head to foot. The meaning of `waswasah' (whisper) is the calling of shaytaan towards his obedience through a secretive whispering which enters the hears of the human and no sound is heard.

[Qurtubi]

`Khannas' is derived from the word `khans' which means `to withdraw'. Shaytaan is called khannaas because of his habit and nature that when a human utters the name of Allaah he withdraws and runs, then when there is a slightest negligence (from the remembrance of Allaah) he returns. Once the human utters the name of Allaah again he withdraws and runs. He continues with this

procedure. Rasulullah (Sallallahu alayhi wasallam) said that in every human's heart are two chambers, one is occupied by an angel and the other by shaytaan. (The angel encourages him to do good and the shaytaan calls him towards evil). When the human remembers Allaah the shaytaan retreats, and as long as the human does not engage in the remembrance of Allaah the shaytaan whispers evils by resting his beak over the human's heart. (aboo Ya'laa from Anas (Radhiyallahu-anhu).

[Mazhari]

Of the jinn and of mankind.........

This is the description of waswaas i.e. those who whisper are from among jinns and also from humans. Hence, Allaah Ta'aala instructed His Messenger (Sallallahu alayhi wasallam) to seek refuge of Allaah from the evil of jinn shayaateen and also from the evil of human shayaateen.

If anyone is in doubt that whispering from jinn shayaateen is apparent because they secretly insert into the hearts of the human a secret message. The human shayaateen, however, converse openly, so therefore, what is their connection with whispering? The answer to this is that usually the human shayaateen also say such things to a person which creates doubts and suspicions in his heart regarding a certain mater, which they will not mention clearly and explicitly.

Shaykh Izzud Deen Ibne Salaam writes in his book Al Fawaa-id Fi Muchkilaatil Qur'aan. "The meaning of the evil of human shaytaan is the whispering of one's own nafs (inner self). Because just as the jinn shaytaan creates strong desire for evils into the human heart, similarly the human's own nafs inclines towards evils too. this is why Rasulullah (Sallallahu alayhi wasallam) has taught to seek refuge from the evil of one's own nafs. It is stated in a Hadeeth, "O Allaah, I seek Your refuge from the evil of my nafs and from the evil and shirt

of shaytaan".

Great Importance of Seeking Refuge from Satanic Whispers

Ibne Katheer states that Allaah Ta'aala has instructed the human, in this Surah, to seek refuge of Allaah from Satanic Whispers by mentioning the tree attributes of Allaah-Rabb (Cherisher), Malik (King) and Ilaah (God). This is because with every human is a shaytaan qareen (companion) who tries at every step to ruin him. At first he creates strong desires for sins and takes him towards them by deluding and alluring him thorough various methods. If he does not succeed in this then he spoils and destroys (the reward of) his devotions, adoration and good deeds by whispering into his heart hypocrisy, fame, pride, arrogance and haughtiness. He tries to create doubts regarding the true beliefs into the hearts of those who possess knowledge. Only those can escape the evil of shaytaan whom Allaah protects.

Rasulullah (Sallallahu alayhi wasallam) said that there is non amongst you upon whom his qareen shaytaan is not appointed. Sahaabah (Radhiyallahu-anhum) asked: `O Messenger of Allaah, is this qareen with you too?" He replied `Yes, but Allaah has helped me over him and changed him os that he utters to me nothing but goodness'.

Bukhari and Muslim have related a Hadeeth from anas (Radhiyallahu-anhu) that once Rasulullah (Sallallahu alayhi wasallam) was in i'tikaaf. One night the Mother of the Believers, Safiyyah (Radhiyallahu-anha) went to visit him in the Masjid. When she returned, the Prophet (Sallallahu alayhi wasallam) accompanies her. Two ansari men met him in the street. He called them aloud saying, :Come here, this is Safiyyah Binte Hayayy with me". They replied with full respect, "Aubhaanallah, O Messenger of Allaah! (did you think that we will be suspicious)? Rasulullah (Sallallahu alayhi

wasallam) replied, indeed, because shaytaan circulates in the human being as blood circulates in the body and I was afraid lest shaytaan might insert an evil thought in your hearts (therefore I informed you that no strange woman is accompanying me)".

<u>Note:</u> Just as it is necessary to refrain from evil deeds, likewise it is not permissible to give a chance to the Muslims to suspect ill of one's self. One should stay away from those places and occasions which brings suspicion in the hearts of the people, and if such incidence does occur then the opportunities of allegation should be terminated by clarifying the matter. In short, this Hadeeth has substantiated the dangers of the Satanic whisper which is not easy to ward off except with the refuge of Allaah.

<u>Note:</u> The whispers from which one is warned here is the thought in which a human indulges and thoughts which come and go without one's control are neither harmful nor regarded sins.

A Difference between Refuge-Seeking of Surah Falaq and Surah Naas

In Surah Falaq, only one attribute of Allaah, with whom refuge is beseeched, has been mentioned i.e. *rabbil falaq* (lord of the Dawn). And those objects from which refuge is beseeched are many and they are initially mentioned briefly in *min sharri maa khalaq* (from the evil of the created things). Thereafter, three specific calamities have been mentioned separately.

In Surah Naas, the object from which refuge is beseeched is only one i.e. waswaas (whisperer) and the one with whom refuge is beseeched i.e. Allaah. His three attributes have been mentioned before seeking refuge. From this, one can gather that the evil of shaytaan is most grievous from amongst all evil and calamities. (There are a few

reasons fro this). Firstly, because the other calamities affect the human's physique and worldly matters, whereas the shayataan is engaged in destroying both this lief and the life hereafter. Thus his harm is greater. Secondly, the human has, to a certain extent, capability to repaid the losses caused by the worldly calamities, whereas the shaytaan cannot be encountered by any human plan whatsoever. He sees human whilst the human does not see him. he has the power to control the inner-self of human through unknown ways. The only remedy of this is the remembrance of Allaah and His refuge.

The Solution for Man's Two Enemies - Shaytaan and Human

The enemy of a human can be human as well as shaytaan. Allaah has instructed (us) to subdue and overpower the human enemy, firstly by good morals, politeness, courtesy, toleration, patience, and refraining from revenge.

Those who do not decline and abandon (their enemy) through these methods, then we have been ordered to wage war and jihaad against such people. contrary to this is the shaytaan enemy, where we have been instructed to confront him only through seeking refuge with Allaah.

Ibne Katheer, in the introduction to his Tafseer, he mentioned three verses of Qur'aan relating to this topic. In these verses, Allaah Ta'aala, after mentioning these two enemies has instructed to ward off the human enemy by good behaviour, refraining from revenge, conferring favours and doing acts of kindliness and to confront the shaytaan, Allaah has instructed the seeking of His refuge. Ibne Katheer says that these three are the only verses in the whole Qur'aan relating to this subject. One verse is in Surah A'raaf - *Keep to forgiveness, and enjoin goodness, and run away from the ignorant*

[7:199]. I this part (of the verse) the guidance is given as regards to encountering the human enemy through forgiveness, encouraging him to do good and overlooking his mischief. Further Allaah says: *If a whisper from shaytaan reach thee, then seek refuge in Allaah. Lo! He is Hearer, Knower*
[7:200]. This instruction i.e. to seek refuge of Allaah is to encounter the shaytaan enemy.

Second verse is in Surah Mu'minoon. firstly, the antidote, to repel the human enemy *Repel evil with that which is good*[23:96]. i.e. remove evil by doing good. Thereafter, the antidote to repel the shaytaan enemy is mentioned *And say: O my Lord, I seek refuge in You from whispers of the shayaateen, and I seek refuge in You, my Lord, lest they be present with me* [23:97-98].

The third verse is in Surah Haa Meem Sajdah. The first part is to encounter the human enemy. *Repel the evil wit which is better, then lo! He, between whom and three there was enmity (will become) as though he was a bosom friend.* [41:34]. The second part (of the verse) is cor encountering the shaytaan enemy. *And if a whisper from shaytaan reach thee,m then seek refuge in Allaah. Lo! He is the Hearer, the Knower.* [41:36]. These words are similar to those of Surah A'raaf (mentioned earlier). The inference is that the only method of repelling Shaytaan is to seek refuge with Allaah.

[Ibne Katheer]

I these three sets of verses the solution to human enemy is prescribed to be good behaviour and forgiveness because it is human nature to become overpowered by good morals and favours. And for those evil and corrupt people who have lost their human nature and integrity, the treatment prescribed in other verses is jihaad and war because they are open enemies who come forward with open well-equipped ammunition: hence their strength and power will be encountered with strength and power. On the contrary, the accursed shaytaan is by nature evil and therefore cannot be influenced by favours,

forgiveness, and tolerance, neither can one confront him with war and jihaad. Both these methods, soft and strong, can only work against human enemy and not shaytaan. Therefore the only remedy against him is to come in the refuge of Allaah and engaging in remembrance of Allaah which is taught and instructed throughout the entire Qur'aan and on this (very subject) the Qur'aan s concluded.

The Big Difference in Result and Consequence in Confronting the Shaytaan Enemy and the Human Enemy

In the Qur'aanic teachings above, the method of confronting the human enemy is firstly, by way of conferring favours and being tolerant and patient. If there is no success through this method, then by way and jihaad. Through both these methods, the confronting believer is nothing but successful; in fact total failure is impossible for a mu'min (believer) because if he overpowers the enemy, his success is apparent, and if he is defeated or even martyred, he will be rewarded in abundance with great favours of the Hereafter and the virtues of martyrdom which will far exceed the success of this world. Thus in essence, to lose against the human enemy is no loss or harm for a believer. On the contrary is the Shaytaan enemy that even to please him is a sin and to be defeated by him is to ruin the Hereafter. this is why the only remedy in confronting Shaytaan enemy is to seek refuge in Allaah. with Allaah's protection, every plan and policy os Shaytaan is weak, ineffective and harmless.

The Strategy of Shaytaan is Weak

From the above discussion one should not think that the Shaytaan's power is very great and to confront him is difficult. To dispel this thought Allaah has said:

> ***Indeed the strategy of Shaytaan is ever weak***

[4:76]

And in Surah Nahl where the order is given to seek Allaah's refuge when reciting the Qur'aan, Allaah has also stated that Shaytaan has no, domination over those who posses imaam and put their trust in Allaah. i.e. those who seek refuge with Allaah. Allaah says:

> **When you begin to read the Qur'aan, seek Allaah's protection from Shaytaan the outcast. Lo! He has no power over those who believe and put their trust i their Lord. His power is only over those who befriend him, and those who ascribe partners with Him (Allaah).**
>
> **[16:89-100]**

Relation Between the beginning and the Ending of Qur'aan Kareem

Allaah began the Qur'aan with Surah Faatihah, the essence of this is to seek the Divine Guidance to walk on the straight path and to seek Allaah's help after praising and glorifying Him. The help of Allaah and the straight path are the only two things in which lie hidden the success of mankind's all worldly and the next life's objectives. However, in acquiring these two things and thereafter in using them, the treachery, deceit and the whispering of the accursed Shaytaan remains continuously on every step. The Qur'aan therefore, is concluded by (showing) the effective method i.e. seeking refuge in Allaah, to destroy and shatter this strategy of Shaytaan.